

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON MISSISSIPPI, JULY 5, 1906.

NEW SERIES VOL. VIII. NO. 27.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906	\$
Cash by Nov. 1, 1907	\$
Cash by Nov. 1, 1908	\$
Cash by Nov. 1, 1909	\$
Cash by Nov. 1, 1910	\$
Name
County
Post Office
Church

In another column will be found an advertisement of the large brick Hotel in Clinton for lease for one or more years. It is admirably located for all customers.

Dr. Sproles held a very profitable meeting two weeks ago with the Durant church, doing the preaching himself. There were several additions and much interest revived in the membership.

Pastor W. B. Hall writes: "The Convention will be held in the First Presbyterian church, corner Clay and Walnut streets. This church is central and the largest available auditorium in the city."

Captain Edward Dumaresq had been a Justice of the Peace continually since 1828, in Tasmania, recently died at the ripe old age of 104 years. He is said to have been the oldest magistrate in the world and to have retained full possession of his mental activities till a very short while before his death. In thinking of this remarkable man, we can but suppose that he adhered closely to Solomon's injunction to his son: "My son, forget not my law; but let thine heart keep my commandments, for length of days and long life, and peace shall they add to thee."

Our Brother C. W. Gibson formerly of West Point, later of Corinth, has removed to Corpus Christi, Texas, in the interest of his wife's health. We commend him to the Baptist brotherhood of Texas, and more particularly to the Baptists of Corpus Christi, as an intelligent and faithful servant of the Lord.

It is said of M. Goremykin who succeeds Count Witte, the Russian Premier: "He is a bureaucrat of the bureaucrats." With the government threatened because of bureaucratic oppression, it seems that the Czar is showing little tact and still less statesmanship, in this appointment. In studying the movement in the kingdom, it is natural for us to say: "The Lord spoke unto me, saying, I have seen this people, and behold it is a stiff-necked people. Let me alone, that I may destroy them and blot out their name from under heaven."

Mr. Meyer Frost, representing "The United Professional Masters of Dancing of America," said of waltzing as it is carried on at present:

"Now, the waltz, ought to be our very best dance, as it is certainly the most popular. But is it the best dance? I defy anyone to say so today. See how the young men and young women hug each other in the waltz. That is all wrong. Suppose the music should suddenly stop, would we permit such huggings? I should say not."

"Our association is bound to stamp out that style of waltzing. Only the other evening in my academy a young lady was waltzing like that, her head almost on her partner's shoulder. As soon as the music stopped, I stepped up and threw my arm about her neck."

"O. Mr. Frost!" she exclaimed.

"Oh, Mr. Frost!" I said mockingly after her. "Why do you say that now?" simply because the music has stopped? What difference does that make? If I am not to hug you while there is no music, I should not hug you while there is music. That it not the way to waltz."

"Then why waltz at all?" asked a reporter.

"Poetry of motion," the master replied. "It is a lamentable fact that most of the present styles of dancing, as we see it in the average ballroom, are a degradation to the art, and must be attributed to the misguiding action of teachers."

Advocates of the dance are accustomed to hear such condemnation as the above "from the lips of ministers and other pious people," and to let it pass as a matter of course. What will they say when a dancing master indulges in such condemnation? It really seems as though waltzing had taken rope enough to hang itself with.

Two Days Ahead of Time.

Owing to the fact that the "glorious Fourth" falls on mid-week this year and that our printers desire to observe the day, we come out this time two days ahead of

time, closing our last forms Monday p. m. Therefore quite a lot of matter, some of it really important, is shut out of this issue. Most of it, however, will be as good for next week. We are trying to do the best we can; but it is very difficult to do all that one ought to do toward everybody and every interest in our great and diversified work. Feeling that we have done the best we could, and trusting that we shall have a great Convention for the glory of God and the uplift of men, we bring out the last issue for this conventional year, and send it forth with earnest prayer that it may prove a blessing to God's people.

Rev A. A. Lomax Dead.

In the midst of the pleasures and satisfaction of a commencement occasion at Clinton, the sad intelligence was flashed over the wires that A. A. Lomax was dead. He passed away on the early morning of the 27th at the ripe old age of 76. Truly a great man has fallen. He was an able, faithful minister of Jesus Christ. He fell at his post with his armor buckled on—useful to the last moment of his life. What a mercy God showed him in exempting him from long weeks of suffering and helplessness. He simply walked with God and God took him.

How his brethren shall miss him in Conventions and councils! How his flock will miss the faithful old shepherd! And God only knows how his loved ones shall miss him! Rest from thy labors brother, and enter into thy reward!! May his God be the comfort and stay of his loved ones.

Itta Bena.

We have just recently closed a good meeting with as we believe, good results. Rev. E. L. Wesson of Memphis, doing the preaching, and it was voiced by all that each service became more spiritual. There were six professions and seven additions to church, three by letter, four by baptism—all married men and women, and will make good substantial members. But Wesson could only be with us a week on account of getting sick, had to go away. No church will make any mistake in having him to help in a meeting, he is a man that lives close to God.

We have not done what we expected to do for all missions, but yet in early fall 3d add to our contributions, you will add will add to our contributions. You will always find Itta Bena people responsive and delight in making a hard-working pastor's heart glad.

May the Lord make this a fruitful year for all, and at the end say it in his

Respectfully,

W. G. MAHAFFEY.

Scarcity of Men Called to the Ministry.

By President E. Y. Mullins, D.D., LL.D.,
Louisville, Ky.

I am asked by the editor to write a series of articles bearing upon the general conditions suggested by the heading of this article. It is indeed a timely and an urgent subject. In all parts of the United States, in England and Scotland, in Germany and other parts of the world, there has been in recent years a complaint that the number of men entering the ministry is falling off. I am reliably informed that so great is this falling off among the Presbyterians that the question is now being considered whether to appoint a man who shall visit the Presbyterian colleges of the country and present the subject of the claims of the ministry to students, devoting his whole time to this work. Among the Methodist bishops, recently meeting in Birmingham, Ala., a sentiment was expressed deploring this condition among the Methodists.

What is the condition among the Baptists of the South? Statistics gathered from the various colleges in the South show that in some instances there has been a slight increase in the number of students for the ministry in our Baptist colleges. In others there has been a falling off. But in the majority the number remains at a standstill. Now when we consider that the Baptist denomination of the South has made rapid strides in additions to the churches in recent years, and when we also consider that the number of young men studying medicine, law, and for other professional careers has greatly increased, it is evident that there has been relatively, if not absolutely, a great falling off even among Southern Baptists.

Some of the causes which have been assigned for this condition of affairs are as follows: Business opportunities. There are so many fine openings for money-making that many of the best young men enter upon business careers. Another cause which has been assigned is the criticism of the Bible which has been so rampant and the unbelief which is so prevalent. Young men hesitate to enter a calling when the authoritative book of that calling seems to be undermined by the attacks of unbelievers. A third hindrance which has been assigned is creedal requirements. Some have claimed that because the young minister must subscribe to certain doctrinal creedal statements that therefore the best young men stay out of the ministry. This hindrance cannot be true in the Baptist Ministry, it seems to the writer. Baptists as a whole do not demand any such creed subscription as do Presbyterians and other bodies. There is remarkable unity among the Baptists on their doctrinal views in spite of the fact that they have no iron-clad creed requirements which the young minister must subscribe to. The Bible is our creed. So this cannot be a very serious hindrance among Baptists. Another cause which has been assigned is that the calling of the teacher furnishes so many openings. Our schools are multiplying. Then, besides, positions in organizations like the Young Men's Christian Association, in which the worker can pursue a calling which partakes of the nature of the ministry, and yet which is not quite the ministry, have attracted young men from the ministry proper. Then again, it is urged that the emphasis has been removed from the idea of a divine call to the ministry. Undoubtedly there is much truth in this statement, and so long as the matter of en-

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tering the ministry is put on the same footing with that of entering any other calling, it will not appeal very powerfully to the serious-minded young man, especially if his thoughts are filled with opportunities for business advancement.

From the point of view of this writer, the chief causes among the Southern Baptists contributing to the result which we deplore are the following:

1. The failure of our home training. Our Baptist mothers and fathers, it is to be feared, no longer consider the ministry the highest of all callings. Their sense of pride is not awakened by the prospect of their son entering the ministry as in former days. The Methodist bishops assign as the chief cause among them the lack of home religion. If this is true, it is a deplorable fact, and one which we should seek in all ways to remedy.

2. Another cause of the condition of affairs which I would urge is what one may term a somewhat fatalistic or hyper-Calvinistic conception of the call to the ministry. Strangely enough, many people imagine that it is wrong to mention the claims of the ministry, or to advocate the claims of the ministry to young men, for fear lest man will attempt to do the work of calling men to the ministry, and thus usurp the functions of the Lord. This is a wholly untenable view. Just as sinners are called to repentance by the Lord through the preacher, just as the wayward Christian is called back to duty through another Christian, so God uses the human agent in the majority of instances to call preachers into the gospel ministry.

3. It goes without saying that at the bottom of this difficulty lies our neglect of the injunction of the Saviour, "Pray ye the Lord of the harvest that He send forth laborers into the harvest." This absence of prayer for laborers for the harvest is a symptom of the condition which needs correcting. In my own judgment, the most direct way to correct the evil is that in every home increased prayer for ministers to be sent up to the throne of grace, that in every pulpit sermons be preached upon the subject, and that this matter be a subject of public petition as well as private; that in every Baptist paper editorials be written upon the subject, and that the matter be discussed by the brethren at district, state and other conventions; and that in every individual heart and closet prayer and meditation upon this subject be engaged in, accompanied by effort in the direction indicated above, until once more there comes to us a deep sense of the necessity for an increase in the number of preachers.

One remark in closing. Some people will at once point to the list of preachers in the various states and say "We already have more preachers than are usefully employed in the ministry." But these people forget that the list of published names does not represent by any means the men who are actually efficient and whose ministerial lives are fruitful in the service of the Lord. It is a well-known fact to those who have studied the problem that there are scores and hundreds of churches in our Southern country which are unable to find suitable men for their work.

The Kingdom and the Church.

The word church is used in giving the subject because that is the word universally used in referring to the New Testament

Congregation. It would be more in keeping with the fact to say, "The Kingdom and the Congregation."

Upon examination we will find that two different words are used to express these two conceptions. *Basileia* is the original for kingdom, and *ecclesia* for congregation. They are distinct and separate words, and express different conceptions. If, then, there is a difference in the conception and use of the two terms, why can we not distinguish the difference. Ought we not mark the difference in our teaching? Is the distinction so small that it need not be mentioned? If so, why did not Jesus and his disciples discover this, and use the words indiscriminately?

There is a difference in the meaning of the two words, and they are used differently. John said: "Repent ye, for the kingdom of heaven is at hand." He did not say, the congregation is at hand. The kingdom of God is one conception, and the congregation—or congregations of God—quite another conception. Christ did not say, "Upon this rock I build my kingdom." He said, "My congregation." Paul did not address his epistles to the kingdom of God at Corinth. He knew the difference between kingdom and congregation, and so wrote. Hence kingdom and congregation were distinct in the minds of the New Testament speakers and writers, and should be in ours.

Habit has much to do with us in the use of words just as in other matters; but habit does not make a thing right. It is a sin to misrepresent the word of God; and when we use a word that does not express the mind of God, it is surely a misrepresentation.

The Kingdom of God and the congregation of God being different does not argue that there is no relation between them. They are closely related; so close that there could be no New Testament congregation without the kingdom. The kingdom first, the congregation next in order of time.

Just here we may be misled by supposing that the *called out* refers to the *called of the Spirit*.

"Whom he called, he also justified" does not refer to the *called out* in the sense of congregation. Called first by the Spirit and then called out as a congregation. No one is called out first he is first called in. The *called out* are the members of the congregation. The purpose of the kingdom, then, is to prepare a people for the congregation, and the purpose of the congregation is to bring subjects into the kingdom. As they are brought into the kingdom they are congregated for further conquests. So that the kingdom and the congregation are mutual supplies to each other. This relation forbids any from being a member of a congregation who is not a subject of the kingdom. But in every congregation we will find the *come outs* as well as the *called out*. A goat may be in a flock of sheep, but that does not make the goat a sheep, nor lessen the value of a sheep. One thing is sure, no goat will get into the kingdom.

The conditions of entrance into the kingdom and congregation are different. Repentance and faith resulting from Spirit-birth admits to the kingdom, while a profession of faith and immersion in water followed by the sovereign voice of the congregation admits into the congregation. There can be expulsion from the congregation, but none from the kingdom. Why so? Because Christ sits as judge in the kingdom, and the congregation under Christ sits

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as judge in the congregation. The congregation can be deceived, but Christ cannot.

Association and the need of co-operation among the subjects of the kingdom made it necessary to have congregations. Christ foresaw, or rather purposed this condition of things, and in keeping with his purpose said to his disciples: "Upon this rock I will build my congregation." The congregation, then is the counterpart or complement of the kingdom—not in the sense of meaning, but in the sense of accomplishments. The establishment of the congregation was Jesus' method for evangelizing the world—his method for extending his kingdom over all. Congregations will end, but this kingdom is an everlasting kingdom. May we all give ourselves to him, and then to each other in a congregational capacity and labor till he comes.

S. W. SIBLEY.

Missionary Organization.

The plan of missionary organization in the South is the same except in five states. The Georgia idea is the dominating plan variations of little difference, the prevailing thought being maintained in all. It was not hastily adopted in Mississippi. At our Convention of Crystal Springs in 1883 a Committee of fifteen reported on The More Perfect Organization of our Benevolent Agencies. The Convention did not like the report, and it was indefinitely postponed, but called up again and referred to a Committee of seven to report a year later. This Committee consisted of John Powell, Z. T. Leavell, M. V. Noffsinger, J. W. Bozeman, A. A. Lomax, T. J. Walne, W. H. Patton. Only one of this number is now living. Two years later at Aberdeen on the report of this Committee the Convention Board as now constituted was organized. It will be seen that our Convention was two years considering the plan, and in this time there was much prayer for Divine guidance and conference of brethren who desired to see the cause of our Master advanced all along the lines of mission endeavor. Nor was the agitation of the question without its times of exciting interest. Nor must we think that all our people even after its adoption readily came into it, and saw eye to eye. Indeed there are some to this day who do not co-operate in the plan agreed upon and operated by nearly all the Baptists of, not only Mississippi, but of all the South.

As to the wisdom of it, look at the figures here presented. In the way we are going, in 1885 there were reported for all missions \$12,475.65.

In 1895 there were reported for all missions \$15,854.02.

In 1905 there were reported for all missions \$51,022.19.

Thus step by step has the Convention Board and its plan of work won the confidence and co-operation of our State, until very few comparatively now fail to help us to do the Lord's work. The foundation idea is the unity of the doctrine of missions, and a trinity in the application of this doctrine to the needs of the world-wide field. We lift our eyes to look on the fields that we may know that we may sympathize with, and that we may do our best work in gathering a harvest that shall be to the praise and glory of His grace. There is one word that has been said is the key to the situation, and that word is co-operation. It should be written big in the experience

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and work of every Baptist church, for in proportion as we feel the demands of the field and are alive to the need, will we feel the need of joining our efforts with our brethren, and by a mutual provoking of each other to good works in this direction be so stimulated as to meet Paul's ultimatum as to himself, "as much as in me is."

He shows us how the principle wrought in his letter to the Philippians, when no church had fellowship with him in the matter of giving and receiving but ye only, and this fact as an urgent reason why the Corinthians should send forward their pledge which had been made a year before. Thus early did the churches join their hands led by the great Apostle in work which singly they could not grapple with, and felt little or no interest in, but when they wrought together and had so to speak elbow touch in a great cause their efforts were far from being fruitless. It was for co-operation that Carey pleaded, when he expressed himself as willing to go down in the deep dark well of heathenism, and begged Fuller and his associates to hold the rope. That first collection of so small an amount it was taken in Fuller's snuff box was the first expression of the spirit of co-operation destined to spread from this time and place and become the great Modern Missionary Movement, whose sweep among the Christian people of every name has laid at Jesus' feet its yearly tribute of millions for evangelization.

A. V. ROWE.

Some Mental Meanderings.

How my heart turns again to Mississippi each week when I read the Baptist Record. The Northeast Mississippi Bible Institute is soon to meet again. Its first meeting was held with my church in Corinth, and was a great blessing. It is an opportunity to lift up, enlarge and unify the ideals and purposes of the Baptists of that part of the State. While Corinth church has many splendid people of more than ordinary intelligence and ability in its membership, it yet has not been taught the "a. b. c.'s" of real denominational co-operation and the same is true of many strong churches all over the country. Such meetings as the Institute are eye-openers. In every program there should be some general denominational topics for educational purposes. Those who oppose such are the very ones who need to be enlightened and enlarged and made loyal. If I am any sort of a Baptist I am a denominational Baptist. I believe in the whole Baptist cause as a whole. A pastor who does not is a mighty slim chance for a pastor. An association that cannot think and live beyond its boundaries is indeed too small. The life that does not overflow will stagnate, and the stagnant preachers and churches and associations are the breeding places of disease. The time will come when the broad-minded and broad-hearted church will demand that its pastor be absolutely a full-rounded Baptist that he may be a true exponent of all the things Baptists stand for. Large men are the crying demand; not men who are fine in theological hair-splitting, but men who develop the churches in the grace of giving, and in denominational intelligence and co-operation. It is sad for a church to have a pastor who builds only around himself, and holds the flock together, not by bonds of co-operation, but merely by his own personal magnetism. Such a church will vainly imagine it amounts to something

in the kingdom and can out-strut a peacock when in fact it amounts to little more than an admiration society. Let such pastor be removed and the whole thing will fall flat like an empty sack, and a few years of toil and tugging and heartache must follow before it will come up to the level of real co-operation life. Here is where a truly aggressive pastor will need a stump puller and a battling club for snakes. But, be cheerful; such pastors so-called are growing delightfully fewer through the years.

And now this leads me on to the remark that these general meetings like the Bible Institute and the B. Y. P. U. Encampment, are the best means of enlarging the life and enlisting the energies of all forces, and of unifying Baptist sentiment and sympathy. They are to our souls what watering places are to the bodies of many sick people. I have seen some very crooked people made straight by going to Hot Springs and getting the rheumatism boiled out of their system. Denominational gatherings are mighty in their silent, pervasive influence in taking up the slack and in straightening out the crooked joints in the religious make-up of most all of us. The man who declares himself "agin 'em" and stays away with his little admiring crowd to "fight 'em" and warns the world against the "unsound departures from the faith," would be surprised at the quantity of ignorance and gall that a few days steaming in the Turkish bath style at the general inspirational meetings would bring through the hide of his religious anatomy. The time is coming when the little "alarmer" will find himself not the full-grown Noah that he imagined himself, for he will not have his Shem, Ham and Japheth to stay with him, and not a stick of timber can he find to build him an ark to lift him above the coming flood. Poor soul! His last days will be times of despondency, though his last act in the world will be a blessing, the largest of any in his life—the act of a speedy departure.

Now I did not mean to be harsh, nor did I intend to suggest for meditation the theme of Divine Economy Displayed in Well-Chosen Funerals. But I do mean to say that I long to be with Mississippi Baptists in New Albany, in Blue Mountain and in Vicksburg. My return to Texas was one of sadness, though a duty. The constantly expected departure of my father, who cannot, the doctors say, ever be well again, still holds me in painful suspense. Should the Lord so direct, I hope to see you again before the Lord comes.

Some time I expect to say something about the stirring work of the great Southwest, and especially of this mighty, growing, aggressive city of Houston, the greatest now perhaps, in Texas, and destined to rival New Orleans in a few short years.

God bless you all, is my prayer day by day.

CHAS. T. ALEXANDER,
Pastor Tuam Avenue Baptist Church,
Houston, Texas.

The German Empress is said to own \$500,000 worth of jewels. In addition to this rich array, she has the privilege of the magnificent collection of the Prussian treasury. This makes it possible for her majesty to appear at court arrayed in jewelry valued at \$1,125,000. O, Queen, "beware that thou forget not the Lord thy God," and with pride, "say in thine heart, my power and the power and might of mine hand hath gotten me this wealth."

The Baptist Record.

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T. J. BAILEY, EDITOR AND MANAGER.

H. F. SPROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Baptists and Responsibility.

The aim and purpose of education are to make out of the child the best man or woman possible. When this is done, the purpose of the child's creation is fulfilled, good government guaranteed, the world made better and the name of our Master glorified.

In looking into this subject I have been struck by three influences must be employed, viz.: The home, the school and the church. In the home the child gets its first impressions and trend of character is fixed, and mental mastery developed, and in the church that character and mental strength are organized into systematic and efficient service.

Any system of organized effort is most efficient that most nearly approaches the ideal plan. This idealism includes purposes and operations strictly in accord with truth. With all friction removed, ideality would obtain, and we would see the millennium dawn in all its radiant hue, and the end of all discord would be at hand. While we hardly hope for the attainment of this highest standard, yet it does serve as an ideal toward which all effort should be directed. Leads to believe that one of the drawbacks, with which we have to contend, is a lack of consistency existing between our precepts and activities. Some one has said that "consistency of character is the very key-stone of the arch giving completeness and strength to all the virtues." The capability of consistency depends upon knowing the truth and the will free to put it into operation, the value of the result being, after all, "not what we know or what we are, but what we intend to be." Ask any Baptist you great educational system, and nine out of ten will reply that it ought to be done, but when asked to express in coin the value of his belief, at once you perceive a nervous twitch while it does not require a philosopher to understand.

Every intelligent person readily concedes to the general advantages accruing from a diffusion of knowledge provided that that knowledge be the right kind and the constant inrushing of new ideas will

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hardly find time or space for vicious thoughts. But it is not the mission of education to supply the young mind with knowledge so much as it is to prepare the mind to weave into practical and profitable fabric the knowledge acquired, as the journey of life is pursued. Herein lies the whole philosophy of life. The man, who pitches his life's purpose on this lofty plane, need have no fear that any community, in which he may cast his lot, will furnish him with an abundant supply of food and raiment.

What the present generation owes to posterity and to God is to see to it that it bequeath to its offspring the greatest heritage possible in the force of character and to make the best provision possible for enhancing the value of life's activities. The present must strive to hand over to the future examples of high standards of manhood and facilities for utilizing and developing God's abundant natural resources. The conduct of the present should be directed on the supposition that the average soul has capabilities and is entitled to the best environment possible, so that the natural resources found in children should have every opportunity of reaching their fullest development. If we have an ignorant and vicious citizenship we must be willing to lay the evil at our own doors and not at the door of the God of nature.

As Baptist people claim the truth of the Master's teaching, and as education is one of the most difficult agencies in reaching out toward this ideal standard, it is, at once, seen what a grave responsibility rests upon us in the making of good citizens, and blessing the State with good government.

But as the stream cannot rise to a higher state of purity than its fountain head, we have thrust upon us the responsibility of seeing to it that the source is right. It does seem that we now have educational possibilities of which we should be very jealous, and in the manipulation of which we should be very diligent.

May God help us to fully realize what is ours to enjoy, and may He give us grace and consecration to carry out His purposes in us.

Commencement at Clinton.

Hillman College and Mississippi College each recently closed one of its most successful and pleasant sessions. Joint commencement exercises were held in the College Chapel June 24-27.

There had been some interesting exercises by the preparatory department on Friday and Saturday evenings preceding, but the commencement exercises proper began on Lord's Day June 24 at 11 a. m., with a magnificent, inspiring and uplifting sermon for Mississippi College by Dr. E. Y. Mullins, president of our Seminary, on Man's Kingship, based on Heb. 2:8—"Thou hast put all things in subjection under his feet." But now we see not yet all things put under him." The dominion of man over the world was considered in three aspects—

1. The intimation of dominion given in the nature of man, as seen (1) In his dauntless spirit in meeting mystery, danger and pain. (2) In his constructive imagination; not fancy, but a higher kind of imagination, a sort of reason. (3) In his imperishable love of progress.

2. Man has lost his dominion. "But now we see not yet all things put under him." How did man lose his kingship? (1) In

failing to master the body. The body is regarded by some as made for enjoyment, by others as a fetter and clog of the spirit; it should be esteemed as a casket which contains that which is higher and better. Browning urges man to subject the body to the spirit and the spirit to the will of God. (2) In colliding with the forces of nature. (3) In attempting to dispense with the indispensable—the moral and religious life. (4) In conflict with sin and death in his own strength.

3. How his lost dominion may be restored. (1) By forming alliances with the things without which God has given him (2) By working out this inward power.

Consider the picture in the Book of Revelation of the last great victory. See the conflict going on between the good and the evil, and be encouraged with the assurance that in the end good will prevail.

This skeleton gives but little idea of the rich message, abounding in apt illustration, which God sent us by his servant. It was taken in and will abide.

This reporter was unwell and did not hear the sermon before Hillman College in the evening by J. Wesley Dickens. It is said to have been a literary gem. His subject was Life's Perspective, based on James 4:14—"What is your life?" and was discussed under these propositions—What is your life—looking Backward, Inward, Without and Upward. Everybody was pleased with the scholarly young pastor of Crystal Springs. He will also be a welcome visitor to Clinton.

Monday and Tuesday were class days, in which there were contests for medals by members of the Freshman, Sophomore, Junior and Senior classes. The Freshman class medal for Best Declamation was awarded to A. H. Miller on "The South—the Old and the New." The Howitt Medal for Best Declamation in the Sophomore class was given to John Robinson on "Romanism vs. Americanism." The Trotter Medal for "Best Original Oration" by members of the Junior Class was won by W. E. Farr on "Tendency of the Nations." The Hailey Medal for the Best Delivered Speech either Original or selected, was secured by N. R. Stone. It is an interesting incident and significant too, that every one of the successful contestants was a minister of the Gospel.

Monday 8:30 p. m., Hillman College gave an interesting and well-arranged and rendered recital. There was evidence of careful and painstaking instruction, especially in the performance of the very small girls. This is always an interesting occasion. The audience was expectant and not disappointed.

Quite an interesting and spirited Inter-Hellenian and Philomathean Debate by representatives of the two societies was given on: "Resolved, That Public Ownership is the Most Just and Economical Policy for Public Utilities." The judges decided in favor of the negative.

Wednesday morning and afternoon was given to the Grand Rally of Former Students and Speeches by Class Representatives under the arrangement and management of Prof. G. H. Brunson. The exercises were enlivened by beautiful music, vocal and instrumental, by Jackson Orchestra and the choir of the Clinton Baptist Church. Dr. B. D. Gray of Atlanta, Ga., was hindered from making the principal address. President Lowrey, the ever-ready for such emergencies, spoke to the instruc-

July 5, 1906.

tion, pleasure and inspiration of the large gathering. He would not attempt to fill Gray's place, he did not wish to rattle around in it. He did neither. But right well did he fill his own place to which his colleagues called him. We are standing in the dawn of a new day. This has been promised and ushered in by the work of predecessors. We have entered into their labors and have a goodly heritage, and arduous but promising work. The College has had its struggles, but victory seems to be assured and near. Then he made figures as to attendance and finance, speak with burning and thrilling eloquence. These have been given in the Record and need not be set down in this report. The audience seemed to see the President's vision of prosperity, and enter into his abiding confidence and enthusiasm.

At the close of Dr. Lowrey's magnificent address, the following verses, composed by Prof. J. E. Berry, were sung to the tune "Our Alma Mater," Chicago University Alumnus song:

Old Mississippi College.

Today we sing a song of praise,
And loyalty to her whose worth,
With welcome toil has filled our days,
And scattered brightness round the earth.
The glad world greets the song it hears,
And loves it for the truth it bears,
And with us blesses thro' the years,
Old Mississippi College.

Where'er her children o'er the earth
May go, in them the world may see,
That manhood is their badge of worth,
And brotherhood their loyalty—
One tie that binds the great and small,
One common impulse moving all,
One purpose blending soul with soul,
Thro' Mississippi College.

Then let the loyal pennants stream,
And waft our notes of praise along,
A thousand hearts will catch the theme,
A thousand voices swell the song,
Today we sing her praise anew,
Long live our Alma Mater true,
Old Mississippi College.

After splendid addresses by Dr. Barrier of Delhi, La., and Judge Price of Magnolia, Miss., the exercises of the morning were concluded.

The afternoon was given to addresses by Class Representatives, W. M. Whittington for the class of 1898, William Weathersby for that of 1900, J. R. Nutt for that of 1901, L. A. Whittington for that of 1902, T. J. Barksdale for that of 1904 and Edgar Godbold for that of 1905. A letter expressive of appreciation and devotion was read from Rev. J. B. Hamberlin, the oldest living alumnus of the College, having graduated in 1856 and now living and still preaching in his 76th year at Healing Springs, Ala.

At 8:30 p. m., the graduating exercises of both Colleges occurred. These are the degress and names of graduates of Hillman College: Misses Evvie Coleman, Eunice Green, Elizabeth Kethley, Mattie Lee Mitchell, Robbie O'Quin, Elise Smith, M. E. L. Misses Lurline Kelly and Emma Toler, Piano; and Miss Bertha Miller, B. S.

And those of Mississippi College: R. O. Carter, B. W. Griffith, T. V. Magruder, H. B. McAlister, M. A. Rush, B. S.; H. J. Coleman, E. R. Henderson, L. H. Pritchard and B. M. Russell, B. A.; A. H. Mahaffey, N. R. Stone and B. F. Wallace, Ph. B.

THE BAPTIST RECORD.

5

Besides the usual degrees of graduates, the Board of Trustees conferred the honorary degree of D. D., each upon Rev. J. H. Gambrell, editor of The Baptist Standard, Dallas, Texas, and Pastor P. I. Lipsey of Clinton. The Board elected Prof. J. L. Johnson to the chair of Modern Languages and Physical Science, made P. W. Berry Principal of Preparatory Department and assistant in Mathematics, and William Weathersby Assistant in English and in the Preparatory Departments.

These appointments were necessary because of the withdrawal of Profs. J. E. Berry, Carpenter and the Taylor-brothers from the teaching force for further study and other work.

The Board also gave the Bible Department four hours per week more time, which will be devoted to the study of Dr. Mullins' book, "Why Is Christianity True?" and to some Manual of Christian Doctrine.

Dr. Lowrey announced that Lowrey & Berry had bought Prof. Johnson's interest in Hillman College and that this school would be devoted to the management of that firm, with W. T. Lowrey as president and Prof. L. T. Dickey as Superintendent.

The commencement closed with an Alumni Banquet in Adelia Hall.

SUNDAY SCHOOL LESSON.

July 8.

Forgiven and Unforgiving.

Matt. 18:21-35.

Motto Text—"Forgive our debts, as we forgive our debtors."—Matt. 6:12.

What did our Lord teach us in our last lesson? That one must have the childlike spirit in order to enter into his kingdom. What warning did he leave? Against putting a stumbling block in the way of one of the humblest disciples, or even despising him. What rule did he give for dealing with personal offenses in Matt. 18:15-20? What is the subject of our lesson. Repeat the Motto Text. What question did Peter ask our Lord? (v. 21). How often should the same steps be taken toward reconciliation with an offending brother. The Jewish teachers said forgiveness was to be exercised three times. It seemed to be the apostle that he proposed an extremely wide limit of forgiveness. "Till seven times? Is seven times sufficient? What was Jesus' answer? (v. 22). What did he mean? That forgiveness should be boundless and always. Peter did not grasp the true spirit of forgiveness. "Seventy times seven" expresses completeness. Man's mercy should be like God's mercy, without limit. This is the law of Christ's kingdom. To teach this lesson Jesus gives us a parable. Study its three scenes.

1. The Bankrupt Debtor Forgiveness—vs. 23-27. To what does our Lord liken his kingdom? (v. 23). What points does Jesus mean to emphasize? The immense debt and the free remission. How much did this debtor owe? (vs. 24). Or about \$10,000,000 of our money. Why is sin called a debt? Because there is a person to whom we are indebted, and all sin is a failure to discharge our obligation to God. What command did the master of the servant give? (v. 25). Was this just and legal? The creditor had the right to get back his own, even by the sale of the bankrupt's whole effects and family. It is said that

"in Syria now the creditor can sell the debtor's houses and lands, while the man, his wife and children, work for him as his serfs and slaves." What cry did the debtor make? (v. 26). Did this cry represent penitence? Did he not simply ask for time to clear the debt? What was the royal answer? (v. 27). Respite was asked; remission was given. What moved the Master to this great gift? His own compassion and not the debtor's prayer. Get these two great lessons—man's immeasurable sin and God's free remission of all debt. What is the ground of David's plea for pardon in Ps. 51:1?

2. The Forgiven Debtor and Unforgiving Creditor.—vs. 28-30.

What did the forgiven servant do? (v. 28). Dried his tears, got up from his knees, forgot his agony, went out immediately and took his fellow servant by the throat. How much did this inferior officer owe him? (v. 28). Or about \$90 of our money. Note the comparative smallness of the debt, and the brusque demand, "If you owe, pay." What did his fellow servant entreat? (v. 29). What answer did he receive? (v. 30). He could not sell his fellow servant, but he could confine him in jail. What two lessons does this section teach us? (1) That such conduct is possible in forgiven men (2) That God's forgiving love should be not only the object of our trust, but also of our imitation. What is the relation between our forgiveness of our brethren and our worship of God? (Matt. 5:23,24). An unforgiving and irreconciled spirit makes our worship void. What is the relation between our forgiveness of one another and our own forgiveness of God? (Mark 11:26). What is a forgiving spirit? Matt. 5:44,45.

3. Retribution on the Unforgiving and Forgiven Man.—vs. 31-35.

What sorrowful report did the fellow-servants make? (v. 31). Maclaren says this may point "to distress caused to the true members of the kingdom by such inconsistencies in the fellow-subjects." What stern rebuke came from the Master? (vs. 32,33). This servant had been a debtor, but he became a criminal. In what did his wickedness consist? Not simply in his harshness, but in not being moved to compassion by the mercy which had been shown him. What great Christian principle is emphasized? God's mercy towards us should be the motive and measure of our compassion towards one another. What punishment did the Master inflict upon the unforgiving man? (v. 34). Its form is like that of his treatment of his debtor. What is God's anger? Not passionate vindictiveness, but righteous indignation against sin and his determination to punish it, not in vindictive passion, but in vindictive righteousness. What application did Jesus make of this parable to his followers? (v. 35). What marks should our forgiveness of our fellow-men bear? (v. 35). Universality—"every one;" thoroughness and sincerity—"from your hearts"—the outgiving of unmingled love for the offender. The ideal is high and one must live close to God in order to realize it.

"How may we experience the forgiveness of God? 1 Jno. 1:9. How do we show this spirit toward our fellow-men? (Eph. 4:31-32; 1 Pet. 3:8,9). How can we cultivate it? (1 Cor. 13:4-7). What is the reward of a forgiving spirit (Luke 6:35; Matt. 5:9)."—Dunning.

THE HOME.

"Honor thy mother."—Moses.

A Deed and a Word.

By Charles Mackay.

A traveler on the dusty road
Strawed acorns on the lea,
And on took root and sprouted up,
And grew into a tree,
Love sought its shade at evening time,
To breathe his early vows;
And as was pleased, in heats of noon,
To seek beneath its boughs;
The dove loved its dangling twigs,
The birds sweet music bore;
It stood a glory in its place,
A blessing evermore.

A little spring had lost its way amid the
grass and fern,
A passing stranger scooped a well, where
weary men might turn;
He wed it in, and hung with care a ladle
at the brink;
He thought not of the deed, he did, but
judged that all might drink.
He passed again, and lo! the well, by sum-
mer never dried,
Had cooled ten thousand parching tongues,
and saved a life beside.

A dreamer dropped a random thought;
'Twas old, and yet 'twas new;
A single fancy of the brain,
But strong in being true.
It shone upon a genial mind,
And, lo! its light became
A lamp of life, a beacon ray,
A bonitory flame;
The thought was small; its issue great,
A watch-fire on the hill;
It shed its radiance far adown,
And cheered the valley still.
A needless man, amid the crowd that
thronged the daily mart,
Let fall a word of Hope and Love, un-
studied, from the heart;
A whisper on the tumult thrown, a transi-
tory breath—
It raised a brother from the dust, it saved
a soul from death.
O germ! O fount! O word of love! O
thought at random cast!
Ye were but little at the first, but mighty
at the last.

Making Up.

"I'm never going to speak to Dorothy
Winship again! I asked her how my hair
looked, and she said it looked awful, and
that made me mad." And I told her it
looked better than hers; and then she got
mad. So I'm never going to speak to her
again, never!"

This important declaration was imparted
to Aunt Beth as Marjory was starting to
school. Aunt Beth had learned from long
experience that silence was golden. So
she only gave Marjory a larger apple than
usual, and whispered: "Be a good girl,
dearest," and went back into the house.

Marjory's books were heavy and she felt
dull and headachy, having spent the morn-
ing and evening reading instead of study-
ing. And even the delight of meeting
Sarah McFlynn, and so having a chance
for saying unpleasant things about Dor-
othy, did not seem to relieve her headache
much.

As she went into the schoolroom, she

glanced at Dorothy and noticed that her
eyes were red, and that she had probably
been crying. She also noticed that Dorothy
had neglected her lessons too, and by re-
cess they each had one hour's time to make
up after school.

Marjory lingered in the hall at recess to
sharpen her pencil, and then went to get
her jacket. There in the pocket she espied
a tiny note, and this is what she read:

Terrible sorry,
Awful blue;
If you'll forgive me,
I'll love you.—Dot.

P. S.—I put a kiss in each of your
pockets.—D.

A few minutes later Aunt Beth saw
Marjory and Dorothy halving the big red
apple, and chattering like magpies. She
kept her own counsel at dinner time, how-
ever, and only patted Marjory's cheek
softly when she whispered to her: "I think
Dorothy Winship is the sweetest girl in
school!"—Christian Register.

How Howard Earned His Money.

Miss Ford, Howard's Sunday School
teacher, had given each one of the boys in
her class a penny and told them during the
next week to see how large a sum each
of them could increase it. For next Sunday
a contribution was to be taken up for the
Fresh Air Fund, a beautiful charity which
sends people away into the country who
can't afford to go themselves. And Miss
Ford wanted her boys to earn their money
themselves, not have it given to them.

"For it will mean more to you boys if
you work for it," she said.

Howard thought it over carefully, and
finally he asked Mamma if he might go to
the store and buy a cent's worth of pop-
corn.

"What are you going to do with it,
dear?" she asked, and then he told her his
plan and Mamma entered into it as heartily
as he did.

Together they popped the cent's worth of
corn, and put it into a clean, white bag
and then Howard took it over to an old
gentleman who lived near them, who he
knew was very fond of popcorn and asked
him if he wanted to buy his bagful.

"How much is it?" asked Mr. Murray.
"Is it worth 3 cents, do you think?"
asked Howard timidly.

"Just about, I should think. Yes, I'll
take it, my boy. And it's very good, too,"
he added after his first mouthful.

Howard bought three cents' worth of
popcorn this time and sold more bagfuls
at three cents apiece, so he had nine cents.
Mamma told him that if he'd buy a pound
of sugar, which would be six cents, some
milk, some chocolate and some vanilla,
which she could afford to sell him for three
cents, she'd show him how to make some
fudge. They had just a pound when it was
done, and then Howard printed this sign
very carefully:

"Candy Sweet

That can't be beat,"

and nailed it up by the fence. Mamma told
him that he had better sell two of the
squares for a cent, and he arranged it very
temptingly on a little table and waited for
customers.

They came slowly, but by supper time
the fudge was all gone and he had twenty-
two cents in his pocket.

Preachers and Preachers.

By W. P. Chapman.

As Bill Arp would say, I have been ru-
minating over a letter which came to this
office a few days ago from a brother preach-
er. It tells the truth on many other care-
less preachers. Our mailing list shows that
the preachers, as a class, are very careless
in regard to keeping their subscription paid
up. My brethren, this ought not to be.
This carelessness is not excusable, we can-
not afford it. I will give the above named
letter in part to show how a man who is a
man, looks at things of this kind. I ad-
mire his frankness and honest confession.
Here is what he wrote, verbatim:

"Miss Baptist, Newton, Miss.—I am
ashamed that it became necessary for you
to write to me as you did in order to collect
what I honestly owe you. I certainly do
not blame you at all. It is just what I de-
served, and what every other minister de-
serves, who delays paying for his paper.
Enclosed you will find check to cover the
amount with a little interest. . . .
Wishing you great success, I am yours in
Jesus."

I certainly admire such a spirit and
Christian manhood in any one, especially
a minister of Jesus Christ. Other preachers
might find something of which to be ashamed
if they will examine their paper and
labels, and not only preachers, but a host of
good brethren, who are carelessly letting
the editor suffer for lack of due consid-
eration. But I want to talk with, and about
preachers. Brother preachers, did it ever
occur to you how vastly important it is
for us to be exemplary, punctual and uni-
form in our conduct and lives. Nothing will
let down Christianity in the eyes of the
world more than a careless, slipshod man-
agement of the ministry. Aaron's sons of-
fered "strange fire," and fell dead at the
altar; Eli's sons were trifling, licentious and
dishonorable, and God destroyed them;
Israel was beaten, and the ark of God fell
into the hands of the enemy, and poor Eli
fell off the gate dead. So David in place of
being with Joab and the array protecting
his kingdom, was fiddling around Jerusa-
lem, and snoozing on the house-top, the
devil gave him a job which proved to be a
thorn in his flesh through life and Absalom
hanging by the head in the great "Oak of
Ephraim" was but the visible crop of the
seed sown in the former life of his unfor-
tunate father. I have been with a
great many preachers in ministers' insti-
tutes and elsewhere, and as in all other
classes of people there is to be found a vari-
ety, I am happy to know, however, that
our ministers, in the main, are a noble band,
careless, some of us indeed, but good mean-
ing I hope. All through life we will find
extremes and misfits. While ruminating
on us preachers, I have called to my mind
some of my former old preacher friends,
who have, mastodon like, become extinct,
we can now only find a bone occasionally.

First, I remember having met the fight-
ing preacher. He "covers the ground he
stands on," he has had his ministerial hand
in the collar of every fellow who dared to
cross his path for the last quarter of a
century. He is the registered "bull of Ba-
shan," whose duty it is to keep all the
little yearling preachers straight in the
ministerial harness, beside the time he puts
in regulating short-horned deacons and high
headed women, and notwithstanding, the
old book says that, "The servant of the

Lord must be gentle unto all men." He
like, Job's thunder horse, "paweth in the
valley, and smelleth the battle afar off."
God deliver us from the fighting preacher.
He is the fellow who took old Hepsadam
church just as she, swan-like, was singing
her funeral dirge. Poor old Hepsadam,
her last pastor made a flat failure; the ends
of the earth were just about to overlap her,
her spiritual pulse had sunk beneath the
reach of the most critical diagnosis; her
joints had become stiff and swollen; her
eyes had turned over in their sockets, her
throat had become paralyzed, her bosom
was weakly, heaving in fact, she was in her
last gasps when big "I" reached her and
saved her from an untimely death. There
was one hundred and twenty-seven convert-
ed in big "I's" first meeting and three ac-
cessions to the church. The church caught
on fire, the prayer-meeting broke out like a
burning canebrake; the Sunday School cut
its pin-feathers and took the wings of the
morning" and sailed far above the little
three-quarter Sunday Schools in the State.
After that the church paper was full, and
burdened with the growth and prosperity of
big "I" and old Hepsadam, the mountain
quaked and the hills grunted for very joy.
Notice, twelve months later. Whereas, and
therefore be it resolved, etc., and big "I"
has been directed to another field of labor.
The Macedonian call (to leave) was so
strong that the dear brother resigned old
Hepsadam.

Next comes Lazy Jerry. He don't be-
lieve in libraries, and is a man of "one
book;" he don't believe in so much "larn-
ing." He has never rubbed his back against
a college wall, thank God. He don't be-
lieve in studying sermons, he lives on the
old corn of the land, and believes that God
will fill his mouth, and no doubt, for the
air is always stirring freely and he is en-
titled to a mouth full at pleasure. "But
how did you like the preaching?" Answer.
Did you ever know how the man felt who
went to the goat's house for wool? Did
you ever churn blue John and notice the
butter? Did you ever try to hold an eel
by the tail? Did you ever get real hun-
gry and lie down on your back and let the
moon shine into your mouth till your stom-
ach was full. Lazy Jerry does not believe
in accumulating wealth, he preaches Dives,
Hell and the world to come to every fellow
who dares to make an honest dollar. He is
so afraid of the root of evil that he never
has money enough to pay expenses. Rail-
roads and other improvements are to him
distressing calamities. It grieves his pious
heart to see money wasted on new churches
and school houses, and to raise the pastor's
salary is a true token that the old ship of
zion is fast sinking. He considers it an un-
pardonable sin to live above the starvation
point. His wife cuts all the stove wood,
and feeds and milks the cows, nurses the
children through the mumps, whooping
cough and measles, while he cultivates a
patch on the bottom side of his pants, and
fills his "pintments" Saturday and Sunday.
He don't like newfangle innovations about
the church, and is afraid of hard work as a
mule is of a hole at the end of a new ground.
Poor fellow, he is a good man when he is
asleep, but the trouble is, you can't get him
to sleep more than an occasional cat nap.

Next comes our young friend, John K.
Know-it-all. He was born in the old north
State, and his grandfather is the man who
discovered the world is not a cabbage
head, and his uncle found beyond a reason-
able doubt that the moon is not a half of a

cheese, and his brother Jashod had proved
by the Scriptures that the "sun do move."
This young divine reads in the "original,"
and talks of the "various translators," and
the "writing of the fathers." It is true
that he puts capital letters in the middle
of words, and spells fluently in the domi-
nack dialect, he is born critic, and is very
useful in keeping such little springs of di-
vinity as Venable, Eaton and Gambrell
straight on the issues of the day. He has
some reputation as a student. Has been to
Oxford, (on a visit), spent some time at
Starkville, (waiting for a train), has been
to Clinton, (looking for a blind cow). He
is badly treated by his brotherhood, they
are slow to appreciate his worth; he is neg-
lected at the associations and conventions,
while the smaller fry are put forward, the
pulpits he sought to occupy are filled with
such kids as Rowe, Lowrey, Bailey, etc.
If the printer makes a cat hair mistake in
his paper, and especially in his valuable ar-
ticle, he weeps over it a week, and relates
his troubles the next time he visits the
neighboring church, and is called upon to
pronounce the benediction. He would take
great delight in college work, and some-
times goes to college, but his wife will get
sick, or the churches need him so badly (?)
at home he can't spare the time. Poor man,
when he dies wisdom will spread her wings
and leave the world in dense darkness.

Next comes our little friend, the Rev.
Jim-dandy-daddy. He is imported blood, he
graduated in the Southwestern band-box
Factory; he goes back on the Adamie pre-
scription and keeps in the shade; all the
sweat he ever lost would not fill the horn
of a house cat. He preaches blue ribbon
Sunday sermonettes, and sings like a lone-
some grasshopper. He gives the Turks and
Jews hail columbia and lets the devil pull
his nose over the buckboard. He is third
cousin to Balaam's saddle horse, and has a
cousin to Balaam's saddle horse, and has a
backbone for the world like a salt water
oyster. Takes him 71-2 days to prepare a
sermon and a month to preach it. He is
"instant out of season," and his doctrine
is long suffering. He preaches to a people
who will not endure sound doctrine,"
because he never preaches any. He is a
useful man in his own estimation, and
should his heart become as tender as his
head he would be a very "weeping Jeremi-
ah." So we will leave him at Jericho un-
till his beard grows out, which will not be
very long unless he takes after his grand-
ma.

Now, lastly, we meet old man Obediah
Kickability. He was born in the foggy
nights of August, and in the "world
of chance," and on the wrong time of the
moon. He goes off half cocked any time,
and you would be as safe before an army
musket charged with buck and ball, as to
tackle this gentleman when his liver is not
performing its functions properly. He is
slighted if he is not invited to all the pro-
tracted meetings. He chews his bits and
looks insulted during the discussion of a
mission report. He turns as blind as an
August spreading adder while the collection
hat is passing before him. He has the
lockjaw all during the convention, or the
association, but his tongue will pop double-
pop when he gets out among the dry cattle,
he plows up the red dirt of prejudice with
the horns of his indignation, and fills the
air with the dust of his bovine eloquence,
and sets to bellowing all the little anti-mis-

sion Jerseys in the community. He preach-
es overhanded against ministerial support
all the year, and then growls and bites his
finger nails and sucks his paws because his
church treats him wrong. He sets a price
on his work (nothing) and then kicks up a
dust because his church accepted his propo-
sition. Poor fellow, if it was not for Mary
Jane and the children he had rather cross
the Jordan, and go to where the "mission
ceases to trouble and collections are ever at
rest." Now my rumination will close, I
might have told of more old-time ministerial
mastadons, but I will forbear at present.
Wishing all the brethren success.

New Albany.

Had a good series of revival services,
closing Friday night.

Only five joined the church, but several
more to follow soon.

At the close we took our Foreign Mis-
sion collection for conventional year '06-
'07, raised the salary of a missionary \$600.
In addition to this, we began our State
Mission collection by raising \$76 which I
shall finish next week. Thus far, Foreign
Missions, including all given during my
pastorate of 21-2 years, will reach to over
\$1,000.

How is this compared with \$34.90 for en-
tire 3 years before I came?

State Missions for my pastorate will
reach \$300, and with Home Missions for
this fall, we can and will reach \$1,500 for
the three years. Members taken in so far,
148, and some few still in sight by letter
and baptism.

Come to Bible Institute, which convenes
here from 26-28 inst. Come one day, if no
more.

God bless you in your great work for
God and the world.

Yours in Christ,
E. R. OSBORNE.

The English Language.

English is said to be one of the most dif-
ficult language in the world for a foreigner
to learn. The verbs and prepositions are
particularly puzzling. A professor in the Col-
umbia School of Mines tells of the troubles
of a Frenchman with the verb "to break."

"I begin to understand your language
better," said my French friend, M. De Beau-
voir, to me, "but your verbs trouble me still.
You mix them up so with prepositions."

"I saw your friend, Mrs. Berky, just
now," he continued. "She says she intends
to break down her school earlier than us-
ual. Am I right there?"

"Break up her school, she must have
said."

"Oh, yes, I remember; break up school."
"Why does she do that?" I asked.

"Because her health is broken into."
"Broken down."

"Broken down? Oh, yes. And, indeed,
since fever has broken up in her own—"

"Broken out."

"She thinks she will leave it for a few
weeks."

"Will she leave her house alone?"
"No; she is afraid it will be broken—"

broken—how do I say that?"
"Broken into."—Recorder.

It is no use fixing the eye on the compass
if the hand is not on the wheel.—Ram's
Horn.

B. Y. P. U.

E. D. Solomon, Editor.

Junior Work.

Yes, we realize the need of a Junior Society in our church, but we have no leader. Now I believe that in every church there is some consecrated man or woman that would consent to try the work if they knew what it was and how it was done. Let me say to such churches that never before in our state have we had such an opportunity as the Encampment will be to educate such people in Junior work.

Send a delegate from your church and you will not regret the investment. For remember, that the object of the Junior Society is first the conversion of the boys and girls and second the training of them for service.

No doubt all the Junior workers in Mississippi have read the splendid program for the B. Y. P. U. Encampment at Blue Mountain. If you have, I know you are rejoicing over the opportunity of meeting Mr. Bushnell and taking advantage of her class in "Junior Methods." While the work this year has been so interesting and comparatively easy there has been many work points in our work. Let us go to Blue Mountain to get strength physically, mentally and spiritually.

Junior workers, show your appreciation of what the program committee has done for you by going and receiving the benefit.

MRS. R. L. BUNYARD.

The B. Y. P. U. Souvenir.

The Mississippi B. Y. P. U. Program and Song book is now ready. It is desired that we get the books distributed into every B. Y. P. U. and church in the State at once that all may learn the new songs and be ready to do their part in the song services at the great B. Y. P. U. Encampment, Blue Mountain, Miss., July 31st to August 9th. This Souvenir booklet contains the full program of the Encampment, with about 65 of the very best songs for the occasion, with the pictures of all the officers of the B. Y. P. U. State Encampment, and of all the speakers at the Encampment. The book is not only useful for the proposed Encampment, but the songs are the very best for Sunday School, B. Y. P. U. and church work. Owing to the heavy cost of printing, the committee have decided to ask that all who want the book help us pay for the printing by paying 10 cents each for the books. Find out at once how many you can use in your church and send for same immediately, if not sooner. No church should not have less than 50 song books. Send cash with order if possible, but send the order and that at once. Write either B. G. Lowrey, Blue Mountain, Miss., or G. W. Riley, Jackson, Miss.

Rev. G. W. Riley of Jackson, has just closed a fine meeting with Pastor D. W. Morgan at 21st Ave. Baptist Church, Birmingham, Ala., with fifty professions of faith, twenty-two for baptism. At the close of the meeting a good collection for State Missions was taken.

A Gift to Aged Preachers.

By W. F. Yarborough.

Appeals for funds to sustain our aged and indigent preachers and their widows usually meet with a ready response from our people. Yet it has for years seemed to me that we ought to have a more sure

means of support for these veterans of the cross than the chance Christmas contributions that come into the hands of our Secretary. Other denominations are providing large endowments for this purpose. Our Southern Methodist brethren are working for \$5,000,000, to be invested as a permanent fund for superannuated ministers, something over \$200,000 having been raised. Our own denomination, in some states is working along similar lines.

Providentially, a nucleus has been provided for the Baptists of Mississippi to raise a fund for this worthy work. Some months ago, Mrs. Eugenia Nash Campbell, the daughter of a pioneer Baptist preacher, and the wife of Judge J. A. P. Campbell, went to rest. No member of the First Baptist church, or any other church, was ever more interested in providing for the wants of our ever allowed the Sunday before Christ-God's aged servants than she. If the passion to pass without taking the offering for sustentation, he was almost certain to hear from her and be reminded of the omission.

Since her death, her devoted husband, who was always forward in her lifetime to furnish her means with which to do good, has found, among her papers, a memorandum to the effect that she desired to give \$500 to this good cause. A few days since, he came to his pastor and proposed, in memory of his good wife, to give \$500 to be invested as a permanent fund for sustentation, with the hope that it would stimulate the Baptists of the State to raise an endowment worthy of them and this good cause.

Is not this a call from God through this sainted woman to the Baptists of Mississippi, in behalf of his aged servants who linger on this side of the river for a while as God's representatives, to test our love for Him? Should we not respond to it and make plans to raise as soon as possible, a permanent fund for at least \$25,000, the interest of which shall go to the support of aged ministers and their widows? I trust that the Convention, assembled at Vicksburg, shall take some steps in this direction. In the meantime, the way is open for everyone whose heart the Lord may touch, to add to this fund. Such a gift is one of the best and most enduring memorials that can be left to a loved one. It expresses the kindest consideration for these worthy veterans of the cross, who by their own poverty have enriched the world, and lends them a helping hand.

"When trembling limbs refuse their weight,
And films, slow gathering, dim the sight,
And clouds obscure the mental light."

Above all, it pleases Him who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

The T. McClelland Hardware Co., Flourishes Like a Green Bay Tree.

About fifteen years ago Mr. Tom McClelland came to this city and entered the hardware business, although the business was not so large at the beginning, it had such a man at the head of affairs, as to render the success of it a certainty. His earliest ambition was to obtain the highest, truest and noblest success in the business world and he realized that in order to accomplish this end he must give everybody a fair deal.

He is a man who has made his word his bond. Through his pleasant dealings with people he has made many friends and through his wise and judicious management he has gathered much business about him. A business with this kind of a man at the head of affairs could not do otherwise than prosper. The T. McClelland Hardware Co., of which Mr. T. McClelland is president are today the largest wholesale and retail dealers in Mississippi. Less than fifteen years ago this concern was a small one doing a small business, but through the wise management of its leaders the business has grown and broadened to its present volume and capacity.

At this time the T. McClelland Hardware Co., is occupying three large stores in the city of Jackson. In view of the fact they buy in such large quantities and sell such an immense amount of goods they are compelled from time to time to have more room and improve their facilities for handling stuff in order to be able to serve their large and growing trade. Their warehouse is situated on the A. & V. R. R., and faces on South Gallatin St. It is a large and commodious brick building two stories high with a capacity of 33,600 square feet, in which you will find stored the largest stock of general hardware in the State. Nearly all the shipping is done from here and quite a lot of goods are sold from this house.

The main store or wholesale house is situated on West Capitol street, near the union depot. This is one of the handsomest business buildings in the city of Jackson. It is four stories high and has a capacity of 28,800 square feet. The construction and conveniences of this mammoth building compare very favorably with those of St. Louis, Chicago and other large cities. This building is presided over by Mr. Vernon McClelland, a son of Tom McClelland. "Vernon" as he is commonly known is a fine young business man, and his pleasant and genial ways have won him a host of friends in both the business and social world. He has made a close and careful study of the hardware business for many years and as the business increases his capacity seems to be more than the occasion demands.

The new store recently opened up by this concern is situated on South State street, in the building previously occupied by the Jones-Kennington Dry Goods Company. Here they have an elegant store, two stories high with a capacity of 7,200 square feet. The growth of this firm has been phenomenal. It has a well-organized system of work and a hustling crowd of salesmen. If you want anything in the hardware line, good stuff and the right prices and would like to trade with people who will treat you right and appreciate your business you just call on them and send your orders.

Columbia Street, Hattiesburg.

We are receiving blessings continuously in the Columbia Street church. We have received one by profession each Sunday, since our meeting in May.

Our mission contributions since January 1st have been as follows: Foreign, \$320.68; Home, \$200; State, \$136.69; with possibly more to follow. A total of \$657.37. We have at present 211 members. This is about \$3 per member. My church told me to get ready and go to the Convention. I obeyed them.

Blessings upon the Baptist Record and all our work and workers.

M. J. DERRICK.

The Truth

about the

Mutual Life

THIS is a matter of great interest to the public, and of still greater interest to thousands of individuals. People with the fairest minds—and that means most people—have been disturbed and unsettled by the developments and denunciations of the past few months. What these people want is the truth—the plain unvarnished truth. To give them this truth is the object of this announcement.

The Mutual Life Insurance Company was organized in 1843, the first of its kind in America. In 24 years it had become the largest in the world. For 39 years, in spite of the keenest competition, it has held the lead, passing unharmed through panics, failures, strikes and wars; meeting with promptness its every obligation and having over 470 millions of assets to-day; this being 78 millions in excess of the 392 millions required by law as a reserve fund for paying all the Company's insurance risks, as certified by the New York Insurance Department; and all other legal liabilities.

The recent Insurance agitation was unique. The investigation certainly was thorough. As every one knows the Mutual Life was on the firing line. The smoke has now cleared away. What do we find?

In the first place we find that the Mutual Life is still the largest and staunchest Life Insurance Company in the world. Without defending or in the least belittling the abuses and extravagances recently brought to light, everybody should keep in mind the fact that the solvency of this Company has not for a moment been affected thereby. Concerning the work of the finance committee which has been attacked in the press, this Company's auditing committee consisting of Messrs. Truesdale, Auchincloss, Fish and Dixon stated on February 15th, 1906:

"The Committee certify that the investments of the Company are of the highest order and well selected," and "have found the valuation given safe and conservative, in many instances less than the market value and in none in excess of such value."

In the next place, extravagance has been stopped, and those responsible for it have gone; a new management has been installed, and retrenchments have been effected that have already saved vast sums of money and will save much more as time goes on. Legislative reforms have likewise been anticipated, and the Company is now as sound at the circumference as it always has been at the core.

The Mutual Life Insurance Company of New York

New York

The Mutual Life issues a policy at a notably low rate, which provides most far-reaching protection. Send your address and let us inform you as to the particulars.

In the next place, the ending of the first quarter presents an excellent opportunity for comparing this year with last.

The amount paid policy holders is \$9,608,436.50, an increase of \$1,070,835.26. The receipts for premiums were \$15,082,484.57, a decrease of \$857,995.29 for the period. This is a shrinkage of less than 5% per cent. The amount paid for expenses was \$2,035,552.44, a reduction of \$1,547,279.36.

This remarkable showing is a good thing to be kept in mind by everybody—those now insured in the Mutual Life, and those who should be. It cannot be accounted for by the smaller amount of new business written. Of the saving for the quarter, the sum of \$390,961.52 is in items not connected with the obtaining of new business.

In the next place we find that this Company is doing business—more business than any other company in the world with one exception. Far from being paralyzed or demoralized it is forging right ahead. Policies by the hundred are being written each day; honest trustees, keenly alert, are directing its affairs; faithful and experienced men are doing its intricate work; loyal agents are explaining its advantages and discriminating people are obtaining its protection.

In the next place we find that there need be no question as to the future. A policy in the Mutual Life is just as good as gold. No obligation could possibly be better. A bond of the United States Government is no safer. It will, therefore, be a misfortune if any one is misled by the writer who prints for revenue or for notoriety, or by the attorney who is out for his clients, or the competitor who is out for himself, or even by the gentlemen who have organized themselves into committees under an honest misapprehension of the facts. Such incidents may tend to hinder business but need deter no one who needs insurance.

With economy, which means rapid improvement in regard to earning of surplus for dividends, everywhere at work in the Mutual Life; with its immense size as the basis for moderate general expenses; with smaller liability for renewal commissions to agents than any other company; with the cost of new business limited by law for all Companies, how can any one possibly better provide for the uncertainties of the future than through a policy in the first Insurance Company in America, and the strongest in the world—

July 5, 1906.

Holds America's Highest Prize

Walter Baker & Co.'s Breakfast Cocoa

Finest in
the World

46

HIGHEST
AWARDS IN
EUROPE
AND
AMERICA

Sold in 3 1/2 lb. and 14 lb. Cases

FULL WEIGHT

WALTER BAKER & CO. LTD.
Established 1780 DORCHESTER, MASS.

J. M. Derrick & Son.

DEALERS IN
Staple and Fancy Gro-
ceries, and Agents for
White Crest FLOUR.
407 South State Street,
Jackson, Miss. Phone 772
Prompt Delivery.

Mobile Jackson and Kansas City Railroad Company.

Daily.		
	No. 2.	No. 4.
Mobile,	7:00 a.m.	4:30 p.m.
Beaumont,	9:45 a.m.	7:10 p.m.
Hattiesburg,	12:10 p.m.	8:25 p.m.
Ellisville,	12:40 p.m.	
Laurel,	11:30 a.m.	8:45 p.m.
No. 6.		
Laurel,	11:30 a.m.	5:30 a.m.
Newton,	1:50 p.m.	8:00 a.m.
Louisville,	4:45 p.m.	11:00 a.m.
Louisville,		11:10 a.m.
Ackerman,		11:10 p.m.
Mathiston,		12:56 p.m.
Houston,		2:18 p.m.
No. 8.		
Houston,	6:30 a.m.	2:18 p.m.
New Albany,	8:45 a.m.	4:40 p.m.
Middleton,	11:10 a.m.	7:00 p.m.
Sunday only 11:00 a.m. Daily except Sunday.		
No. 5.		
Middleton,	6:30 a.m.	1:20 p.m.
New Albany,	8:45 a.m.	3:37 p.m.
Houston,	10:53 a.m.	6:05 p.m.
Houston,	10:53 a.m.	
Mathiston,	12:12 p.m.	
Ackerman,	1:05 p.m.	
Louisville,	2:00 p.m.	
No. 1.		
Louisville,	3:10 p.m.	8:30 a.m.
Newton,	5:20 p.m.	12:01 a.m.
Laurel,	7:45 p.m.	2:20 p.m.
No. 3.		
Laurel,	7:00 a.m.	2:20 p.m.
Ellisville,		3:00 p.m.
Hattiesburg,	7:20 a.m.	1:15 p.m.
Beaumont,	8:40 a.m.	4:00 p.m.
Mobile,	11:39 a.m.	6:45 p.m.
Daily except Sunday.		
2:40 p.m.		Sunday only

W. L. Dwyer,
General Passenger Agent.

BEAUTIFUL SOUVENIR.

It is issued by the Cox College, at College Park, Ga.
Cox College and Conservatory is adding to its former and prospective patrons and friends a beautiful pamphlet of views of the fine buildings and special grounds of that old and well-order institution. This volume is a work of art and contains a series of views that could hardly be excelled. They show a school well equipped, beautifully maintained and thoroughly prepared to offer superior advantages to young women seeking higher education.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.

P. O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)

Woman's Central Committee:

Mrs. E. W. Spencer, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

TOPIC FOR JULY.

The Outlook.

A message to W. M. U. Workers: "Be glad and rejoice for the Lord will do great things. The Lord hath done great things for thee."

All through the fleeting days Jehovah hath dealt wondrously; Lift up thy heart and praise! For greater things thine eyes shall see, Child of his loving choice! The Lord will do great things for thee; Fear not, be glad, rejoice.

Is This Your Prayer?

Use me God, in thy great harvest field, which stretcheth far and wide like a wide sea. The gatherers are so few; I fear the precious yield will suffer loss.

O find a place for me—a place where best the strength I have will tell! It may be one that others torches shine; Be it a wide or narrow place 'tis well, So that the work it holds be only done.

—CHRISTINA ROSETTI.

Out of the shadow of night the world moves into light, It is daybreak everywhere.

Dr. Willingham says, "The past year has been a blessed one in our work. The Lord has led us on. On the foreign fields the outlook is very hopeful. Let us pray to God as we have never done, that he will open the hearts of the people in the homeland, that he will give strength and wisdom to the missionaries in the foreign lands, that he will turn the hearts of the hearers to his truth. Let us make this a year of earnest prayer and consecrated effort."

Dr. Gray says of the Home Mission work, "Never in the history of the work has God been so prodigal in the bestowment of his blessings. In many sections great revivals have been enjoyed. This is especially true in the Terri-

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM
Take the Old Standard Grove's Tonic
Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in tasteless form. The Quinine drives out the malarial and the Iron builds up the system. Sold by all dealers for 2 years. Price 50c.

ories and Texas. In Cuba, too, the evangelistic spirit among our workers is more marked, and the converts more numerous."

Go Forward.

We begin the Woman's Missionary Union work this year with great hope, realizing that broad and wise foundations have been laid in the past, and believing that in the consciousness of our great common purposes, and by the united support of every worker of the Union, will go on to even larger things.

FANNIE E. S. HUCK.

The societies will take note that we have no detailed program. The Topic for July—"The Outlook"—is intended to suggest a general view of the Woman's Missionary Union.

This is especially fitting, in view of the fact that the present year makes some changes. It is well to be conversant with them so as to do all in our power, to help those who have recently come into official position. By careful reference to the recommendations of the Boards, and of the Executive Committee of Woman's Missionary Union, the Societies may make themselves thoroughly familiar with all branches of the work.

Recommendations of the Sunday School Board.

1. Repeat and emphasize the missionary character of all the operations of the Board. While we appoint no missionaries, yet every phase of our work is to foster the cause of missions at home and abroad. This Board is set for world-wide evangelization, and does its work through the several State Boards, through the Home and Foreign Boards, also through its own lines of work. The Sunday School Board, is a mission Board.

2. Enlargement of Bible Distribution. The Sunday School Board represents the Bible work of the Baptists of the South. Its purpose is to distribute the word of God in the foreign field and in destitute places at home. Children's Day in June is for this object. Programs are furnished for this service without cost. Besides this fund for distribution of Bibles and other religious literature, the Board has a permanent Bible fund, the interest of which is used for the same work.

3. Helping the Field Secretaries in Their Work. The Sunday School Board represents the Sunday School cause of the Baptists of the South. It has fine men, all able experts, who are working for the advancement of the Sunday School interest. This department is supported by the business of the Board without asking for contributions to this work.

The W. M. U. can be of immense help here, as well as in all other departments.

Cures Chronic Cases.

Cures every time: "Your Hughes' Tonic for chills and fever has never failed yet, and I have sold it to a number of chronic cases. It cures them every time." Sold by Druggists—50c. and \$1.00 bottles. PREPARED BY ROBINSON-PETTER CO. (Inc) Louisville.

4. Increasing the circulation of the periodicals. Assistance at this point is felt in all departments. Every order contributes to all the work, and puts the school in sympathetic and co-operative connection with the Convention. The Sunday School Board represents the publication interests of the South.

5. The Circulation of Books and Tracts. Beside the periodicals the Board is publishing tracts and books along the line of its work. The placing of a book or even a tract means a center of power for good. We are grateful to W. M. U. for all they have done to advance the work of the Board, and appreciate the annual opportunity of indicating lines of work for the future.

May God's blessings rest upon the W. M. U. in all their work!

SKEPTICISM.

It is better to believe everything a man says than to believe nothing. The crucial test comes and the true things accepted on faith will greatly aid you in life's battles in time. Believe everything rather than reject everything. Johnson's Chill and Fever Tonic is the greatest Fever medicine and life saver in the whole world: If you believe this and accept it as a truth, you will be the immense gainer thereby, and if you doubt it and wholly reject it, you may be the loser to the extent of your very life.

We will send 2 bottles to any reader of this paper on these terms:—If the two bottles cure two cases of fever, send us \$1.00. If they do not do all we claim, send us nothing. We take the risk. THE JOHNSON'S CHILL AND FEVER TONIC CO., Savannah, Ga.



that has never been equalled. The guard on the spring prevents tearing the cloth. The only pin that fastens from either side and can slip through. See that all cards have our name on.

Send 4 cents in stamps for sample worth double the money.

CONSOLIDATED SAFETY PIN CO.,
Box 159 BLOOMFIELD, N. J.

Magic Tar Soap.

For Washing Hair and Face,

For Skin Diseases, Eczema and Piles, it has no equal.

Retails For 5c.

MAGIC SOAP CO., Ltd. New Orleans, La.

July 5, 1906.

THE BAPTIST RECORD.



Virginia Institute Bristol, Va.

Select school for girls 18 students from Mississippi last year representing Jackson, Meridian, Yazoo City, Newton, Clinton, Vicksburg and Hattiesburg. Prof. H. L. Jones represents the school in Mississippi.

Four story brick and stone building, located 1900 ft. above sea level, healthful climate, inspiring view of mountains, city of 18,000, strong courses able faculty, 113 piano students last year, 26 n. w. pianos.

For Catalogue, write J. T. Henderson, Bristol, Va. Box 114.



Southwestern Baptist University

If you desire the highest intellectual culture under the most beautiful and finest religious influences, send your son and daughter to the Southwestern Baptist University. Departments: Literary, Music, Art, Military, Bible, and Theological and Academic. For Catalogue address: Philip T. Hale, L. L. D., President, Jackson, Tenn.

300-Dr. E. Dethon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedclothes from incontinence of water during sleep. Cures old and no one else. Hardest the trouble at once \$1. Sold by

JONES DRUG CO. Jackson, Miss.

Tracts Sent Free

Write for a package to J. W. Beeson, Pres. Meridian Female College, Meridian, Miss.

Thirty-Third Session.

June 22nd saw the closing session of Blue Mountain Female College, and the friends of this great school were never prouder of this great institution and its record than they are tonight. In obedience to the order of the State Board of Health last fall, given on account of yellow fever in the State, the boarding schools of Mississippi did not open until November.

More than a hundred girls withdrew cash deposits that were holding places at Blue Mountain, but other girls stood waiting for the places, and the school opened full and remained full for practically every day of the session, and the general feeling of the pupils and teachers is that more was never accomplished in a full session here than has been accomplished in this session, that was necessarily cut four weeks short. There were enrolled 489 pupils, 377 of them being boarders.

The young ladies of the music and expression departments won laurels for themselves last evening in the annual concert and in a short but exceedingly bright program this morning.

At the close of the program the following young ladies took diplomas in the literary courses: Misses Mamei Adams, Ackerman, Miss; Eva May Carroll, Starkville, Miss.; Hermia Gayson, Ingomar, Miss.; Pearl Guyton, Blue Mountain, Miss.; Annie Henderson, Chivapa, Miss.; Eleanor Harding, Clinton, Miss.; Joyee

Kinney, Ripley, Miss.; Mary May, O'Lo, Miss.; Maggie McGee, Greenville, Miss.; Neva Ray, Blue Mountain, Miss.; Ruby Scogin, Bastrop, La.; Eula Thompson, Amory, Miss.; Alma Van Hoozer, Blue Mountain, Miss.; Mary B. Williams, Eupora, Miss.

Miss Miriam Thigpen of Magnolia, Miss., took a diploma in piano music, and the following young ladies took diplomas in expression: Misses Clara Berry, Blue Mountain, Miss.; Pearl Denham, Mahand, Miss.; Margaret Finger, Ripley, Miss.; Eleanor Harding, Clinton, Miss.; Frances Stockley, Corona, Tenn.; Mary J. Williams, Holcomb, Miss.

The commencement address was delivered by Rev. W. J. E. Cox, D.D., of Mobile, Ala., and of high and noble thought, chaste English and faultless delivery it took rank with the best addresses ever delivered before a Blue Mountain audience.

Rev. W. T. Lowrey, President of Mississippi College, being in the audience, was called on and gave a most happy impromptu talk that would have done honor to most men as an address upon which much midnight oil had been burned.

The pupils leave for their home on a special train tomorrow morning.

1793
1907
114th Year

THE BINGHAM SCHOOL

Catalogue very full. MILITARY. Area of patronage widest in the South. Ideally located on the Asheville Plateau since 1891. RATES REASONABLE. COL. R. BINGHAM, Supt., R. F. D. No. 4, Asheville, N. C.

"The Best Ever."

March 9, 1905.
Mr. J. T. Shuptrine, Savannah, Ga.
Dear Sir—I was greatly annoyed last year with a severe attack of eczema on my leg, and after using several other remedies without benefit, I tried Tetterine two boxes having made a complete cure. I think it the best remedy I have ever found for skin diseases. Yours truly Bennie Deal.

Tetterine also cures Tetter, Ringworm, Dandruff and all forms of skin diseases. 50c. per box.

J. T. SHUPTRINE, Mfr. Savannah, Ga.

TYPEWRITERS FOR HOME USE

Father uses it for business letters; Mother, for social, club and church work; children, for school lessons; one and all, for personal correspondence. It isn't necessary to pay \$100.

We have hundreds of used, shop-worn, and rebuilt typewriters, of all styles and makes, at prices from \$20 up. These machines are in fine working order and just the thing for home use—will answer your purpose as well as though you paid \$100.

Write for address of nearest branch, or samples of work and prices and state kind of machine preferred.

Typewriter Exchange Department

American Writing Machine Company

343 Broadway, New York, U. S. A.

WANTED:—Gentleman or lady with good reference, to travel by rail or with a rig, for a firm of \$250,000.00 capital. Salary \$1,072.00 per year and expenses; salary paid weekly and expenses advanced. Address, with stamp,

Jos. A. Alexander, Jackson, Miss.

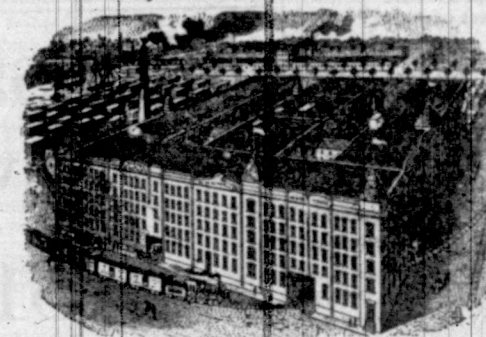
Forty Free Scholarships

In Meridian Colleges given out of tith, money to worthy girls and boys. Apply at once to J. W. Beeson, Pres. Meridian Miss.

Organs - Kimball - Pianos

The following are but a few of the many musical celebrities who use and endorse the KIMBALL PIANOS:

Adelina Patti
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Minnie Hauk
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Frances Saville
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PIANO AND ORGAN FACTORIES OF
W. W. KIMBALL CO., CHICAGO.

Awarded the "greatest commendation for superlative merit and highest standard of excellence" at the World's Columbian Exposition. The only manufacturers thus honored.

SOLD BY

JOHN W. PATTON, Jackson, Miss.

Wholesale and Retail Pianos and Organs Victor Talking Machines, Violins, Guitars, and all kinds of Musical Instruments.

I & A Plate

For the most delicious ICE CREAM

Is cheap enough, isn't it? That is all it costs when made with

Jell-O Ice Cream Powder

and it can be made and frozen in 10 minutes. Simply mix portions of one package into a quart of milk and freeze. No cooking, heating or fussing; no eggs, sugar or flavoring to add, as everything but the ice and milk is contained in the package, and approved by Pure Food Commissioners. Five kinds: Chocolate, Vanilla, Lemon, Strawberry and Unflavored.

If you prefer have it sent, send his name and \$5.00 for two packages. Illustrated Recipe Book Mailed Free. The Genesee Pure Food Co., Le Roy, N. Y.

POND'S EXTRACT

THE PUBLIC IS AFFECTED

much more than the manufacturer by adulteration and substitution. Especially is this so when witch hazel is purchased instead of POND'S EXTRACT, a tried and true extract of hamamelis, and the only one of standard strength and purity.

CAUTION.

Which Hazel is not "the same thing" as POND'S EXTRACT. On analysis of 70 samples of which hazel, bought of leading wholesale and retail druggists and department stores, 52 contained Wood Alcohol (poison) or Formaldehyde (poison), or both, and not one of the other 18 was up to the required standard of strength. The peril of these poisons may be avoided by the exclusive use of

POND'S EXTRACT

A NOTRE DAME LADY'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these troubles. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as the hands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 224, Notre Dame, Ind.



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NEW ORLEANS

Dining Cars
ALL TRAINS
ALL MEALS
ALL CATER
ALL THE WAY

Deaths.

Mrs. Margaret E. Nash Love.

Mrs. Margaret E. Nash Love was born April 9, 1834. Was married to Capt Samuel Love August 21, 1851. Was converted and joined Long Creek Baptist church in Atalla Co. 1854. She was one of the charter members of Bear Creek church where she worked and prayed for the cause. In 1901 she joined the church at this place and worked here until the Lord said it is enough come up higher and on April 12, 1906 at 6:50 P. M. she departed this life, leaving this message as her last words. "All is peace and there is no enemy anywhere."

The church here feels her loss, and extend to the three sons and four daughters sympathy and prayers, and as pastor may the Lord make each to be faithful and receive the crown from Him who is King and Saviour of all.

W. G. MAHAFFY.

Mrs. Esther S. Gunnell.

This good woman fell asleep in Jesus at her home near Summit, Miss. January 7th 1866 surrounded by loved one and the kindest of neighbors.

Mrs. Gunnell was the daughter of Parham and Fannie Williams, was born April 14th 1853. Was married December 19th 1872 to Zebulon P. Felder. Three children were born to this Union. December 28th 1883 was married to Wm Gunnell, to this Union three children were added.

Sister Gunnell professed faith in her Saviour in the Summer of 1885 and was baptized into the fellowship of the Shady Grove Church, by Rev. J. Allmand.

In her death a husband and five children are bereft of the tender ministries and wise counsel of the fond wife and the devoted mother. The community sustained the loss of one of its most active and helpful neighbors, and the church at Friendship mourns the departure of a worthy member. The large number of attendance on the funeral was a silent tribute to her worth.

"Asleep in Jesus blessed sleep From which none ever wake to weep, A calm and undisturbed repose Unbroken by the last of foes."

I. H. A.

In Memoriam.

On June 22nd, 1906 the angel of death visited the home of Mr. and Mrs. W. S. Culpepper and claimed for its victim the shining spirit of their little daughter Zelma Lee. She was born September, 5, 1905 and died June 22nd 1906.

The earthly tenement of her precious little soul is laid away but she lives with God. God bless and comfort the heart broken and grief stricken parents, A precious one from us is gone

A voice we loved is still,

A place is vacant in our home

Which never can be filled.

Her Cousin,

EVIE SATERFIELD.

Fox-Brent.

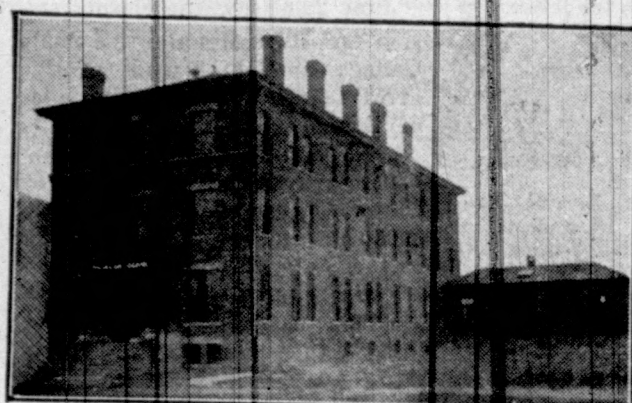
At the home of the brides parents, Mr. and Mrs. John Brent of Bogue Chitto, June 6th at 4:30 p. m. Mr. G. A. Fox and Miss Susie Brent were united in marriage, the writer officiating.

W. B. FARR.

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Rev. W. T. Lowrey, D. D. LL. D., President
Clinton, Mississippi.

Indianola.

We have just closed, I suppose, the greatest meeting Indianola has ever had. Seventeen by experience and baptism, and six by letter.

The church, I think has been revived as never before. Great congregations from first to last. Bro. Borum of Greenville, did the preaching. He is a great preacher, affectionate, tender, faithful to Christ with no uncertain sound about his preaching. Within the last six months there have been over thirty additions to the church, a beautiful \$150 organ purchased, the pastorium painted and repaired, contribution to missions greater than ever before, and the Sunday School climbing right close up to hundred mark. Brethren say the church is in better condition than it has ever been.

The Deer Creek Association meets with this church Tuesday after 2nd Sunday in October. We are planning for a great association.

Fraternally,
W. A. LUSK.

Laws that are not enforced add just so much to the support of good government as sores do to the strength of the human body. Lawbreaking has become alarmingly common. It is one of the greatest dangers that confronts free government, for when all laws are ignored there can be no such thing as free government. Many men obey the laws they like, but think they have a political liberty to disobey the laws that are obnoxious to them. The trust magnate looks with abhorrence on the pickpocket who violates the larceny statute, but considers it entirely right to break the laws against combinations and monopolies. The burglar detests the lawbreaking of the trusts, but considers the law against housebreaking unjust. The hoodler looks on the law against bribery as an infringement on his personal liberty, but calls for the rigid enforcement of the law against the man who steals his property. The dramshop keeper regards the law against murder as good, but the law against operating his dramshop on Sunday is, in his opinion, peritranical and tyrannical. If each citizen were allowed to determine for himself which laws are good and which are bad, and to ignore the laws he considered bad, the result would be anarchy—we would have no laws at all. The only safe rule is that if the rule is on the statute books it to please the moral element, and must be observed. There has been too much of making laws then not enforcing them to please the immoral element.—Gov. Folk.

When I hear a sermon of fifteen minutes negative, ten min-

utes positive and five minutes application I feel that the remedy is not mixed in the proportion to do me the most good. I prefer ten minutes positive, ten minutes more positive and ten minutes personal experience and application. My experience during the week furnishes me with all the negative that I need. The helpful preachers are the positive preachers.—Selected.

No Place of Escape.

I heard a lady who was returning from a voyage around the world, a lady not interesting in Missionary work, say, "Whenever I attended church at home I was called upon, very frequently, certainly, if not always, to contribute to missionary work, and I gave sometimes more and sometimes less; but I thought when I got out of America, I had escaped such appeals. I landed in the Sandwich Islands. I went to a church in Honolulu, and the first sermon I heard was a missionary sermon, and the first service in which I was called to take part was to assist a collection for proclaiming the gospel to people in Africa." Said she, "I believe I am never going to get rid of this thing!"

There is an old Indian legend, I believe, that a poor man threw a bowl of charity into Buddha's bowl, and it blossomed into a thousand flowers. Now, we throw out the bud of Christian truth, by the gospel, in scattered communities here and there and throughout the earth, and it bursts into a thousand fragrant blossoms.—Richard S. Storrs.

Almost fifty years successful experience in the manufacture of Bells speaks well for any concern. The C. S. Bell Company, Hillsboro, Ohio, is pleased to state to the public that this is their record. Since 1858 they have been making the high grade reliable Steel Alloy Church and School Bells. The popularity of these Bells is not confined alone to this country, but to-day they may be found in almost every country on the globe. The success of the Company is due to the square deal they give their patrons.

Any one interested in the purchase of a Bell will do well to write to these people. They will send you, for the asking, a catalogue which contains useful information about Bells and they will also advise you of a unique plan by the aid of which you can secure a Steel Alloy Bell at a very low price.

For Rent.

A Large Two-story Brick Hotel Splendidly Located. Hotel Has Now A Well Paving Patronage. Old Lease will expire Sep. 1st, 1906. Will Lease from That Time For One Year, Or A Term of Years. For Any Information Call on or Address The BANK OF CLINTON. CLINTON, MISS.

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"THE WONDERFUL WALL PLASTER."

Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER. Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed). JOHN L. JOHNSON.

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Jackson, Miss.

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Wintersmith's CHILL TONIC

Cures Chills and Malarial Fevers
50c and \$1

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You should make money and make it fast by selling a Dishwasher, an article more valuable in a household than a sewing machine. It does away with the drudgery of the kitchen and makes dishwashing a pleasure. By selling these goods your profit doubles your investment. Agents are making from \$2.50 to \$5.00 a day selling these goods. People pay \$50.00 for a sewing machine which often stands idle for weeks; whereas, a Dishwasher is used three times every day. How quickly they will pay \$5.00 for one that will save that amount in dishes every year. You cannot break a pigch dish in this Dishwasher. In about five minutes, you wash and dry your dishes and silverware ready to be put away. Write to the MOUND CITY DISHWASHER CO., Dept. 231, St. Louis, Mo. They will give you all particulars. Agents wanted everywhere.

Field Notes.

Shaw, Clarksdale, Lyon, Lula, Friar's Point and Gunnison were visited.

Pastor Morgan, it was learned is encouraged in his work.

A day and night were spent in the home of Pastor Barnett and behind the boy's pony, Lyon and Clarksdale were taken in, and renewals and a number of new subscribers was the reward.

Brother B., though laboring under discouragements, is hopeful and it is gratifying to state that the church is doing the best work in her history.

There has been quite an increase in the membership and these all work with a will.

Lula—Pastor Hewlett is doing a fine work here and at Friar's Point.

Brother J. A. Lee had just closed a meeting with the pastor. While there were no visible results, the church was greatly strengthened and encouraged.

Brother Lee's sermons were highly appreciated by the people. Pastor Blalock is holding the fort at Gunnison and Rosedale. There is a mutual attachment be-

tween pastor and people here. The Gunnison people are first-class, and of course Mailobk belongs to the best, so why not pastor and people rejoice in the fellowship of the gospel?

But these notes must close.
O. M. LUCAS.

A Great Awakening.

Japan has 104 Christian schools, with an attendance of 3,229 where girls and young ladies are educated. These are known as mission schools; that is, schools planted and supported by the missionary enterprise of all Christendom. One of these schools at Nagasaki has an attendance of over 200 girls. Another school, started fifteen years ago with only five present, now has an enrollment of 125 girls, all of whom pay their own expenses. These schools are being constantly enlarged and better equipped. They are one of the most effective agencies in Japan for her redemption. The Disciples are making an effort to establish a girl school in connection with their mission work. They are raising \$20,000 for that purpose, one man having pledged \$5,000 on condition that the other \$15,000 is raised. The need of Christian schools for girls in Japan arises from the fact that the public school system of Japan is heathen, the girls being taught to worship the picture of the Emperor and also heathen gods. Besides, if missions are to build sides if missions is to build Christian homes, it is of the utmost importance to teach the girls who are to be the women of the near future.—Selected.

Peterman's Roach Food.

A HOON TO HOUSEKEEPERS.
As the roaches go to the food, enticed by it at night from their breeding places, it perfectly eliminates all roaches from the premises.



It has been sent for 25 years to large institutions throughout the U. S. and abroad, with bills not paid unless it did the work to their entire satisfaction.

Redbug
(Spiders, etc.) will kill bedbugs that go over where it is pointed out. It is also a preventive. It will not rust or harm furniture or bedding.

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Scrub in the house, with sponge, pressing sides of can will force it in cracks and kill bedbugs and eggs instantly.

Peterman's Ratmouse Food.
Ready for use.



Rats and mice made wild by this noxious food; alarm others; they will leave the building and not return.

Peterman's Ant Food. A strong food to kill and drive away ants. Large black beetles may also be destroyed by it in the night.

Take notice, as this food is even more important than most, as it is the only one that will kill and drive away ants.

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We secure positions for our graduates. You can save time and money by investigating. Send for free Catalogue. We also teach by mail.

Faith's Leading.

God's ways are full of goodness wherever we look. Faith looks up and sees God's goodness above us; hope looks ahead and sees God's goodness in the ways before us. It is as when an astronomer makes an observation on a star with an equatorial telescope; he starts out looking directly up into the zenith of the sky, but as the night moves on and the star with it, and the telescope ever following the star, he finds himself looking straight ahead towards the distant horizon. So faith and hope are two visions of the same brightness—one above us, and one before us. If we follow faith far enough it will surely lead us on to hope. If we dwell with faith we shall find ourselves living in hope. This we say unto you, therefore, that the believing man shall despair not at all.—Sunday School Times.

The Man Who Ought Not to Give to Man Foreign Missions.

Who Is He?

The man who believes that the world is not lost and does not need a Saviour.

The man who believes that Jesus Christ made a mistake when he said, "Go ye into all the world and preach the gospel to every creature."

The man who believes the gospel is not the power of God, and can not save the heathen.

The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen.

The man who believes it is "every man for himself" in this world—who, with Cain, asks, "Am I my brother's keeper?"

The man who believes he is not accountable to God for the money entrusted to him.

The man who wants no share in the final victory.

The man who is prepared to accept the final sentence, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Such a man is not asked to give to Foreign Missions.—The Missionary Herald.

An eccentric Scotch minister in a little kirk in Cumberland sometimes used his prayers for making his announcements. Rev. Dr. Buck, of the Barony Church, Glasgow, and another minister once spent a vacation in Cumberland, and on the Sabbath, attended this kirk, sitting in a remote corner, so that the minister should not notice him. But the eagle eye of the minister detected them, and in the intercessory prayer he so expressed himself as to make it quite sure of them; and from them. The good man's words were these: "Lord, have mercy on thy ministering ser-

vants who have popped in upon us so unexpectedly; one of them will preach in the afternoon and the other in the evening.—Exchange.

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Here's a chance for any woman to get away from the washboard forever. Simply drop us a postal card, asking for a Spotless Washer, and we will send you one, on trial, for 30 days. It will cost you only a penny. We even pay the freight. If you don't like it, if it doesn't do the wash quicker, better and with less labor than any other machine, tell us so, and we'll pay the freight back. If you do like it we will make terms of payment on such easy installments that anyone can buy it. There are no strings to this offer. It's a square deal. We make it, because we know that the

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is the best machine made. It does most of the work itself. You only have to load it, and you can do this sitting or standing, in either direction. Made of finest selected Virginia White Cedar. Steam-tight—never comes loose. Mechanism all enclosed—no danger of hands or clothing being caught. Ball bearing—lightest running. Send to-day to nearest office for full particulars of this remarkable offer and see prospectus.

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and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$1.00 and freight, and you become the possessor of the best range in the world for its size. The range has six burners; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x41 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

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Double daily sleepers to Atlanta.	
\$51.90—Boston, Mass., and return, on sale daily.....	\$51.90
Via Savannah O. S. S. Co.	
\$10.00—Cedar Gap, Mo., and return, on sale daily.....	\$10.00
\$25.00—Denver, Colorado Springs and return.....	\$25.00
On sale July 10th. to 15th.	
\$30.00—Denver, Colorado Springs and return on sale daily.....	\$30.00
Through sleeper every day.	
\$13.50—Eureka Springs and return on sale daily.....	\$13.50
Also very attractive vacation rates to this popular resort, including accommodations at the famous Crescent Hotel.	
\$61.15—Los Angeles, San Francisco, and return.....	\$61.15
On sale June 25th. to July 7th.	
\$71.00—Los Angeles, San Francisco, and return.....	\$71.00
On sale daily.	
\$47.05—Mexico City and return on sale June 24th. to July 6th.....	\$47.05
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\$21.30—Omaha, Neb., and return, on sale July 10th., 13th.....	\$21.30
\$62.50—Portland, Ore., and return on sale June 15th., 22nd.....	\$62.50
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On sale June 29th, July 2nd and 3rd., through sleeper every day via Richmond. Homeseekers rates to Texas, Oklahoma, and Indian Territory, on sale first and third Tuesdays, June and July.

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has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. **TWENTY-FIVE CENTS A BOTTLE.**

War on Liquor and Tobacco.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic; it is distributing free to all who write and enclose a stamp, a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell the recipes, but give free copies to your friends. Their address is Room 68 Gray Bldg., Kansas City, Mo.

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We want every man and woman in the United States to know what we are doing.—We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-Ray, and are endorsed by the Senate and Legislature of Virginia. We Guarantee Our Cures.

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State Sunday School Convention.

The Interdenominational Sunday School Convention met at Koseusko, June 26-28, 1906.

Brother John T. Buck, the President, presided; Brother Howell, the Secretary was kept away by sickness.

There were 90 delegates in attendance, from 21 counties. Of these 38 were Methodist, 27 Presbyterians, and 25 Baptists.

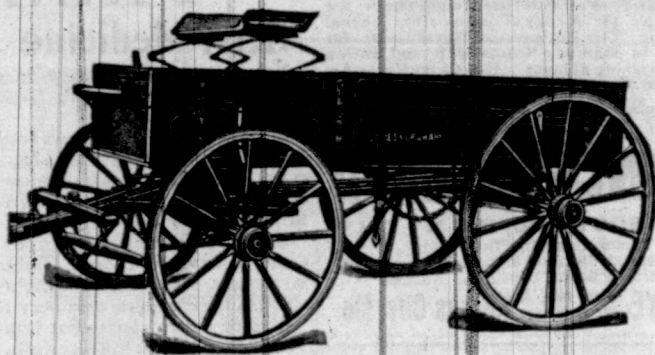
Mr. Fox, Secretary of the Kentucky Association, was present and rendered valuable service; as also did Mrs. Barnes of Kentucky.

Brother J. P. Brown of Koseusko, was elected President for the ensuing year, and Thomas J. Reed of Natchez, Secretary and Treasurer. Next annual session is to be held in Jackson.

Usual interest was manifested in the work, and it was determined to keep General Secretary Borders in the field. A very liberal subscription was made to carry on the work and it was determined to devote special attention to the organization of other counties this year.

D.

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